opposite ways. In themselves they are conspiring, and not conflicting principles. When Divine love is exercised, it has the approbation of Divine holiness; and Divine holiness is exercised in honouring and guarding Divine love. God is love, is in his very will and affections love, and is led by his very nature to approve of that love which is in his very essence.

Let it be observed, however, that holiness is something more than the mere love of promoting happiness. It is not so much the love of promoting happiness, as the love of that pure love which seeks the promotion of happiness. This attribute, in one sense, is inferior to love, because its proper exercise consists in approving of love, and in guiding love. In another sense, it is the highest attribute in the Divine nature, higher than benevolence itself, for it sits in judgment upon benevolence, which it proclaims to be supremely and ineffably good, and regulates and directs that benevolence. Let us look up with equal admiration upon both, as constituting the two polar forces of the moral universe, the two essential elements of the moral perfection of God.